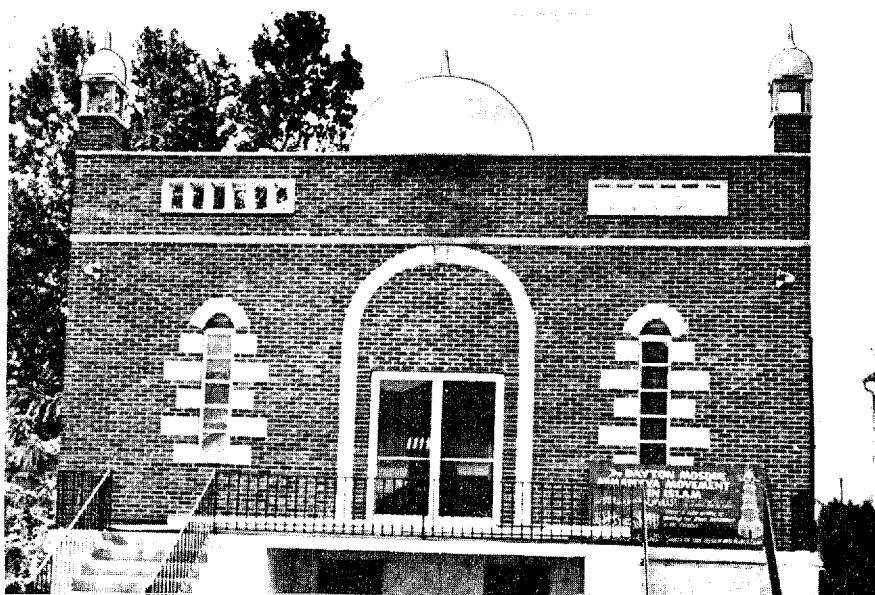


لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ  
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ



# THE MUSLIM SUNRISE

*A Magazine devoted to the cause of Islam*

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DECEMBER JANUARY 1971

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WORLD CONFERENCE ON RELIGION AND PEACE

世界宗教者平和会議

October 16 - 21 1970

Kyoto



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH  
THE GRACIOUS, THE MERCIFUL

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## THE MUSLIM SUNRISE

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DECEMBER JANUARY 1971

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### WORLD PEACE AND WORLD CONFERENCE OF RELIGIONS

While we highly appreciate the concern shown, and the efforts made, for world peace, by the World Conference of Religions, held recently in Kyoto, Japan, we are somewhat disappointed to find that the Conference, religious as it was, failed to take cognizance of or care to find out what solution Religion offers for this baffling Problem of World Peace. Instead, it drifted and confined itself to the consideration of secular means only — Development, Disarmament and Human Rights, which have already been suggested and tried by secular organizations.

While we do not deny or depreciate the necessity and importance of exploring secular resources and adopting material means, we, at the same time, aver that, as a religious body, they ought to have ransacked the scriptures, too, and tried to find out what religion has to offer for the solution of this Problem. We are sorry to say that with the exception of one delegate, who represented the Ahmadiyya Movement in Islam, none cared to find out and present what religion offers. Had they cared to have a cursory glance at their respective scriptures, they would have found there a very graphic description of today's appalling situation that threatens humanity with impending destruction, and its remedy too, given in clear, distinct and unmistakeable terms. The present-day tension and commotion, turmoil, and upheaval, rising of nations against nations, wars and strifes, were all foretold by the great Prophets and Founders of religions. Foretold was also the Remedy — the advent, at that time, of a Saviour to deliver humanity from this danger and

destruction. Some called him Messiah, some Māhdi, some Metia, some Nahakalank, and so on. But unfortunately, the Conference ignored this Divine Remedy which ought to have received its closest attention and deepest consideration. This lack of interest in the Divine Remedy betrays lack of firm faith in the scriptures. But how can the scriptures be disbelieved or even doubted when all that was foretold in them regarding the present situation has come true? Nations have risen against nations, wars, pestilences, famines, deluges and earthquakes have taken and are taking place, as predicted in the scriptures. And Heaven, too, by causing an extraordinary and unprecedented shooting of stars 1833 and several times thereafter, and the darkening of the sun and the moon in the same lunar month in 1894 has borne clear witness to the fact that the Promised Remedy, the Saviour, also has been sent. Now it is for humans to find Him out.

For the information of our fellow-beings we announce that the Promised One has appeared in the spirit and power of Jesus, Krishna and Buddha in the person of Hazrat Ahmad of Qadian, India, even as Elijah appeared, in spirit and power, in the person of John the Baptist.

Addressing humanity he said:

"I am the Light of this age of darkness. He who follows me will be saved from the pit made by Satan for those who like to walk in the dark. I have been sent to guide people to the True God . . . He has blessed me with Heavenly Signs and has shown miracles in my support — He has revealed the unseen and future events to me." (Jesus in India)

"God has said to me: Through thee Peace and concord shall be established on earth; the lion will make friends with the goat; the snake shall play with children. This is the Will and Decree of God though it may surprise people." (Tazkira)

Addressing his disciples he said:

"I exhort you to shun evil and show sympathy to humanity, purge and purify your heart of all ill will, hate and spite, so that you may become like angels . . . For the sake of God, be kind to all, so that Heaven may have mercy on you. Come to me, I shall tell you a Secret which will make your light brighter than all other lights. This Secret is to give up all base malice and rancor and to sympathise with God's creatures, and to be lost in God and have a transcendently holy relation with Him. This is the secret through which miracles are shown, and prayers are accepted." (Arbaeen, No. 1, pp. 344-45)

One may say that all well-wishers of humanity are saying the same thing and telling us to cleanse our hearts of spite and malice, and to sympathise with humanity. What, then, is the need of accepting him as the Messiah? The answer is that the words of secular leaders do not have the same effect upon human mind as the Word of God or His Prophets has. For example, the U. S. Government once passed a law prohibiting the use of wine and used all administrative means to enforce it, but, unfortunately, shortly after its enactment the law had to be repealed, and the Government utterly failed in its attempt to make America run dry. On the other hand, we find a humble man in Arabia, a Prophet of God, having no police or military force to enforce his orders, just declares that God has forbidden the drinking of wine, and the whole of Arabia, nay, the whole of the Muslim World, runs dry, and has been running dry till today. From this it is evident that the words of worldly leaders cannot produce the same result as the Words of Spiritual Leaders do. They cannot change men's hearts or deep-rooted prejudice, malice or habits, but the Words of God and His Prophets can.

For the establishment of Peace on earth today also, a thorough transformation of heart, and cleansing it of all racial, national, ideological or religious prejudice, hatred and ill will, and of the spirit of unholy rivalry, is essential. But no military power, political diplomacy or economic pressure or even development can effect it. This is why, while informing humanity of the Appalling Danger and Evil of the Latter Days, God also gave the Glad Tidings of sending a Saviour. And the Beneficent, Merciful and Compassionate God has, in fulfillment of His promise, sent the Promised One in the person of Hazrat Ahmad, who has called man back to God, back to righteousness, back to piety, purity and humility, back to mutual love and sympathy, and has, through the Grace of God, established a Holy and Righteous community which is practicing and preaching righteousness, universal love, sympathy and good will all the world over. Now it is through this Holy Movement that Peace shall be established on earth, Insha-Allah (God Willing). And the sooner humanity joins this Holy Movement, the sooner shall Peace be established. May God guide mankind aright, and enable them to get rid of all prejudice, and see and accept what is Truly Good and Beneficial for them! Amen!

(For report of the conference please see Pg. 15)

## HAZRAT KHALIFATUL-MASIH'S HISTORIC TOUR OVER WEST AFRICA



KHALIFATUL-MASIH III

From Gambia where he visited the Ahmadiyya Secondary School, and laid the foundation of a Mosque, Hazrat Khalifatul-Masih went to Sierraleon, where, from May 5 through 14, he visited several Ahmadiyya Missions, Secondary Schools, performed the opening ceremony of one newly built Mosque and laid the foundation of another; granted interviews to hundreds of members who came from different distant parts of the country to see him; participated in several Receptions given in his honour and delivered soul-inspiring speeches and addresses.

Besides the Receptions given by the Ahmadiyya Jamats, the Sierraleon Muslim Congress also gave him a grand reception. The Governor General of Sierraleon, too, gave a State Dinner in his honor. Hazrat Khalifatul-Masih also gave a grand dinner to the Governor General, which was participated in by the ministers, diplomats, M. P.'s, high officials and dignitaries of the State, Mayor of Freetown, Religious Leaders like Bishops of the Roman Catholic and the Protestant Churches, the Secretary-General of the Muslim Congress and other Muslim and Christian leaders. He also addressed a Press Conference and interviewed the Governor General and the Prime Minister. All these activities were reported in newspapers, broadcasted on the radio and televised, too.

### Reception Given by the Muslim Congress of Sierraleon

This reception was given at Free Town, the capital of Sierraleon. Mr. M. S. Mustafa, the President of the Muslim Congress, and Ex-Vice-Prime Minister of Sierraleon, delivered an address of welcome, and said that Hazrat Khalifatul-Masih's advent was a source of exceeding delight and joy for the whole of West Africa and, particularly, for Sierraleon. Speaking of the condition of the Muslims of Sierraleon, before the advent of Ahmadiyya Muslim Missionaries, he said that it was so miserable and deplorable that the Muslims were afraid of uttering the very name of Islam, but now, as a result of the exposition of the beauty

and glory of Islam by Ahmadiyya Muslim Missionaries, they take pride in Islam. Speaking of the late Hazrat Maulan Abdur Rahim Nyar, the first Ahmadiyya Muslim Missionary in Sierraleon, he said that his advent was a source of great encouragement and inspiration for the Muslims of Sierraleon. There was a time, he said, when people of Sierraleon spoke lowly of Islam, but through the preaching of the Ahmadiyya Movement, the name of Islam has been exalted, its glory and greatness restored, and Christians are now admitting the beauty of Islam.

#### HAZRAT KHALIFATUL-MASIH'S SPEECH

Thanking the Muslim Congress and its Leader for the honor they had done to him, he said, "I am exceedingly happy to be in Sierraleon; I feel, as if I am sitting among my brothers." Continuing he said, "We consider you as our real brothers. In the sight of Allah all men are equal, why should they not be equal in the sight of men themselves? This is our Message to entire humanity."

Assuring the audience of the Victory of Islam, he said:

*"I tell you with all the emphasis I possess that the Great Day of the Victory of Islam has dawned. No power on earth shall now be able to stay its progress. Within 25 years you will, Insha-Allah, see the Victory of Islam with your own eyes. I call upon all, young and old, men and women, to come forward to make sacrifices for the religion of Allah. The Victory of Islam is inevitable. To the superficial eye it may appear impossible. But Allah has informed me that the day of the Victory of Islam has broken. Through the Grace of Allah, this apparently impossible thing shall become possible. During my European tour, in 1967, I warned the people of Europe that they should either turn to their Creator or be prepared for destruction."*

Continuing Hazrat said:

*"One year before the conquest of Mecca, none could predict that the Muslims would conquer Mecca. But this apparently impossible thing became possible. Likewise God has told me that the day of the Final Victory of Islam is very near. But along with it there is a condition, too. The condition is to hold fast to the Rope of Allah, all together, and not to differ. To win this victory the Muslims shall have to work unitedly. We Muslims can, in spite of differences, be united and work together because our central point is one; we all believe in One God, our Quran is one, our Shariat (Law) is one, our Master and Leader is one. In spite of differences in interpretation, we all believe in him as Khatimul-Ambiya. If we forget our differences in minor*

*matters, and be united for the religion of the One God and His Prophet Muhammad, Peace and Blessings of Allah be on him, the day of the Victory of Islam will draw very near. AMEN!"*

After the lecture, Mr. K. D. Swarray thanked Hazrat for his acceptance of their invitation and frankly acknowledged that although they knew how to read the Holy Quran, yet for its translation and commentary, they are indebted to the Ahmadiyya Community. In conclusion he humbly and earnestly requested Hazrat to remember them in prayer.

### **Reception Given by the Sierraleon Jamat**

One special feature of this Reception was the melodious welcome anthem in different languages — Arabic, Urdu, English and several local languages recited by the students of different schools. After the recitation of the anthem, an address was presented by The Paramount Chief and M. P., Mr. Gamanga, who is the President of the Sierraleon Ahmadiyya Jamats also. In his address he said that their joy knew no bounds to have their Most Beloved Guide and Leader in their midst, and considered it the greatest honor and good fortune for themselves and their country to have such a holy personality among them. He thanked God Who, through His Great Grace and Mercy, guided them to Ahmadiyyat, the main and only objective of which is to revive Islam and make it prevail all the world over.

He also said that words fail to describe the deep feelings of gratitude they have for the Ahmadiyya Movement and its Center which so generously sent Missionaries who delivered them from their spiritual turpor and acquainted them with the bliss of a new spiritual life. He then, on behalf of himself and the Ahmadis of Sierraleon reviewed the Covenant of Allegiance and obedience to Khilafat, and vowed that they would give precedence to Religion over, and consider it dearer than, all worldly affairs, and would never hesitate to sacrifice everything for Islam and Ahmadiyyat. He then thanked his Hazrat that he undertook such a long and tiresome journey to satisfy their long-felt desire of seeing him. He then added that before seeing him, they had in their minds a lovely picture of his holy personality, but now they personally saw in his luminous face the spirituality which eloquently testifies to the fact that the Movement of which such a holy person is the Leader is certainly True and Divine. He then again assured his Hazrat of their perfect loyalty to him and readiness to sacrifice everything for the propagation of Islam. He then expressed his conviction that, as a result of his Hazrat's blessed advent to their country, they will be blessed with unparalleled success and victory in the service of Islam. Lastly, he requested Hazrat to pray for their steadfastness and increase in faith.



## HOW ABRAHAM SACRIFICED HIS SON

Extract from an Eidul-Azha Sermon of Hazrat Khalifatul-Masih II



KHALIFATUL MASIH II

Hazrat Ibrahim, under Divine Command, left Ishmael and his mother in a desolate place, far away from home. It was the barren valley of Mecca. Ishmael was about seven or eight years old and was the only son of his parents, at that time. He and his mother were left there to establish the worship of One God. There was no water, no vegetation and no habitation there. There was also the danger of their being eaten by wolves or bitten by snakes. They were left there with only one bagful of dates and another bagful of water, which could suffice them only for a few days. In fact, they were left in the jaws of death.

So, the condition in which they were left was most dangerous and the time when Abraham parted with his beloved wife and darling son, was most pathetic. Thinking that his dear ones might be the victims of wild animals, any time, or might soon die of thirst and hunger, and thus he might be deprived of their company, for good, he was so full of emotion that he could not speak at all. So, without uttering a single word, he stepped slowly away, and Hagar, too, followed him. Abraham looked back, again and again, while stepping forward. This made Hagar think that he was, perhaps, going to leave them. So she said, "Abraham, where are you going?" Abraham could not utter a word but he quickened his steps. "Are you going to leave us in this wilderness?" said Hagar. Again Abraham could not speak. Now Hagar was sure that he was leaving them there. So she said, "Are you leaving us here under the Command of God?" Unable to speak again, Abraham only pointed to Heaven, meaning thereby that he was leaving them there under Divine Command. "We then do not need your protection, God will protect us," said the illustrious lady confidently, and returned to Ishmael. What a wonderful submission to the Will of God, and what a wonderful trust in Him!

The child Ishmael showed no less submission to the Will of God. When his father, Abraham, saw a dream regarding him, and said, "O My son, I have seen in a dream that I am

slaughtering you under the Command of God. What do you say of it?" "O my father, do as you are commanded, you will find me, Allah willing, patient," said Ishmael unhesitatingly. Ishmael was then practically laid down on his forehead to be slaughtered when Allah prevented Abraham from slaughtering him, saying, "Thou hast fulfilled the dream."

Abraham, however, actually slaughtered him by the knife of separation when he left him in the barren and desolate valley of Mecca.

How wonderfully did both the father and the son demonstrate their submission to the Will of God. The father was prepared to slaughter his only son under Divine Command, and the son also was gladly prepared to be slaughtered for His sake. Thus all the three members of the family — father, mother and son — set a glorious example of sacrifice in the way of God. God also, being pleased at their sacrifice, amply rewarded them. They were not only given protection, but prosperity too. God gave Abraham the glad tidings, saying, "Abraham, look at the sky, can you count the stars? Thus shall I increase your progeny." Similar tidings of prosperity were given to Hagar also. And Allah actually made them prosper by spreading their offspring all the world over. Millions of people now claim descent from them. Great Prophets, Saints, mighty Emperors and Kings, have been raised from among their descendants.

Now, let us see how God managed to protect Hagar and her son, Ishmael, in the barren and desolate valley of Mecca. Shortly after they had been left there, the water and the dates were exhausted. The mother and the child both became thirsty. Oppressed with thirst the child Ishmael was tossing on the ground. Unable to bear this pathetic sight, Hagar went upon a hill nearby to see if some company of merchants might be seen passing by, from whom she might get some water for her thirsty child. But, to her utter disappointment, no such people were in sight. She then came down and climbed another neighboring hill for the same purpose. She did so seven times, but in vain. At last she kept weeping on the top of one of the hills, when a voice came from Heaven, saying, "Hagar, Hagar, go to Ishmael." She startled, looked around, but found no one. She then came back to her child, and found to her great surprise and joy a spring of water gushing forth and flowing by Ishmael. She made Ishmael drink of that sweet water, drank herself, thanked God, and sang in joy, and named the spring "Zam Zam."

The spring is still there, in the form of a well. Its water is considered very sacred and blessed. Thousands of pilgrims who visit Mecca drink its water and carry some home as a blessing for their relatives and friends.

Shortly after providing them with water, Allah made provision for their food also. A caravan lost its way, and by chance arrived there. They were very thirsty. With Hagar's permission they drank water from that spring, and, as an expression of thanks, gave Hagar presents in the form of articles of food and clothing. They also requested her permission to settle some of their people there, so that it might serve as a resting place for their caravan in future. They offered to pay rent to her, and stay there as her subjects. The offer was accepted, and thus Allah made Ishmael king in his very childhood, and made an honorable provision for him in a place where there was no water to drink, no food to eat, no house to live in, no market to buy necessities of life, no friend or neighbor to talk with. By and by, more people came and settled there, and, gradually, the wilderness of Mecca developed into a flourishing city, and became a Sacred Place of Pilgrimage in the world.

The blessings did not end there. It is out of Ishmael's descendants that God raised the Greatest of Prophets, the Saviour of humanity, Muhammed the chosen, peace and blessing of Allah be on him. Allah further blessed it by making it the permanent Center of the entire Muslim world, for ever.

This is a Great and Lasting Sign of how Allah rewards the righteous and showers His Blessings and favours upon those who submit to Him, do His Will, and make sacrifice for His sake.

Marvellous is the sacrifice made by this August Family, and yet more Marvellous is the Reward they received from God. Praise be to Allah, and His blessings be upon Abraham, his descendants and followers.

#### THE PURPOSE OF EIDUL-AZHA

It is to remind humanity of this Great Sacrifice of this illustrious Family, and the Wonderful Divine Appreciation and Reward of Sacrifice that the Festival of Eidul-Azha is celebrated every year, all over the Muslim World, by offering Prayer in Congregations of thousands of believers, and by sacrificing millions of animals.

## LESSONS OF EIDUL- AZHA

This Eid has a great lesson for us. It teaches us the lesson that if we want our future generations to prosper, and to be blessed with Divine Grace and Favour we should dedicate ourselves and our children in His Cause, and be prepared to make every sacrifice for His sake. We should be ready, if necessary, to sacrifice ourselves and our near and dear ones in His cause.

It has a great lesson for our children, too. If they want to get Divine Grace and Favour, they should, like Ishmael, be ready to be sacrificed in Allah's cause. They should be ready to bear hardships like Ishmael, and should not be ease-loving. Like Ishmael, they should be ready to go without food and drink and even without any house to live in, and without any friend or neighbor to talk with, if necessary, in His Cause.

It has a lesson for our women, too. If they want their children to prosper, both materially and spiritually, they should be ready to sacrifice them in Allah's Path, that is to say, train them in a way that they be prepared to bear hardships and difficulties in His Cause.

In short, this Eid teaches us the lesson that only those people truly prosper who submit to the Will of God, and make sacrifices for His sake. Abraham, his son and his wife did so, and Allah, too, blessed them by abundantly increasing their progeny, and by making them Prophets and Saints, Kings and Emperors, Leaders and Teachers of humanity.

Blessed be those who are ready to make sacrifices in the Cause of Allah Who so highly appreciates and so amply and abundantly rewards His Servants' humble sacrifices.



## THE PROMISED MESSIAH

(continued from last issue)

**Mirza Mubarak Ahmad**

### **Supplication and Prayer**



MIRZA MUBARAK AHMAD

Explaining the philosophy of prayer and supplication, the Promised Messiah, peace be on him, says:

"What a Powerful, Self-subsisting and All-Sustaining God is He Whom we have found! The truth is that nothing is impossible for Him, save that which is contrary to His Book and Promise. So, when you supplicate, be not like those ignorant worshippers of nature who think that everything is determined by the law of nature, and who have themselves invented some laws of nature. They are cast away and rejected. Their supplications are in vain. When you stand up for prayer, you must believe firmly that your God has power and authority over everything, then your prayer will be accepted, and you will see those miraculous signs of His Power which I have seen. God is a Precious Treasure, appreciate Him because He can help you at every step. Follow not those who depend entirely on worldly means. You should, in all your affairs—temporal and spiritual—ask strength and capacity from God. May God open your eyes, so that, you may realize that your God is the central support of all your means and devices. If the support fails, can the roof hold? Blessed is he who realizes this truth, and perished is he who has not realized this truth." (Kishti Nooh.)

Likewise, he says:

"God has blessed prayer with great power. He has repeatedly informed me that whatever is achieved shall be achieved by means of prayer. Our only weapon is prayer. I have no other weapon save this. God makes manifest whatever I ask of Him in secret." (Zikri-Habib by Hazrat Mufti Mohammad Sadiq.)

I should now relate some instances of acceptance of his prayer. There was a small but sincere Jamaat in the State of Kapurthala. The members of the Jamaat had intense love for the Promised Messiah, peace be on him. Once the non-Ahmadi Muslim opponents of the State sought to take

possession of the Ahmadiyya Mosque of Kapurthala and to oust the Ahmadis from it. Eventually, the matter was brought into court. The Ahmadi brethren of Kapurthala were greatly perturbed, and repeatedly entreated the Promised Messiah, peace be on him, to help with his prayers. One day, when requested to pray, the Promised Messiah, impressed with the sincerity as well as the perplexity of the brethren, assured them: "Be not anxious. If I am true in my claim, you will get the mosque." But the attitude of the judge was openly hostile. He had announced publicly: "You have invented a new religion, so you shall have to build a new mosque too, and I will decide accordingly." He had not yet written his judgment; he intended to write it in the courtroom. While preparing to go to court, he directed his servant to help him on with his shoes. The servant was about to do so when the judge suffered a heart attack and expired within a few moments. The new judge who took his place studied the record of the case carefully, found that the Ahmadis were in the right, decreed the case in their favour, and awarded the mosque to them. (Siratul-Mahdi and Ashab Ahmad.)

A boy, Abdul Karim by name, came to Qadian from Hyderabad, South India, for religious education. He was a good and gentle lad, and his mother was a widow. By chance he was bitten by a mad dog and was sent to the special Institute at Kasauli for treatment. Having taken the complete course of treatment there, he returned to Qadian. He seemed quite well, but after some time, he developed symptoms of hydrophobia. The Promised Messiah prayed for him, and, at the same time, directed the Headmaster of the school at which he was a student, to write to the doctor at Kasauli, stating Abdul Karim's condition, and asking for advice. In reply, the doctor telegraphed, "Sorry nothing can now be done for Abdul Karim as he has developed symptoms of phobia." On being told this, the Promised Messiah, peace be on him, observed: "They have no remedy for it, but God has." He continued to pray fervently for the boy's recovery. As a result of his prayers the boy, by Allah's grace, made a complete recovery and lived to a good old age.

Hazrat Sahibzada Mirza Bashir Admad writes:

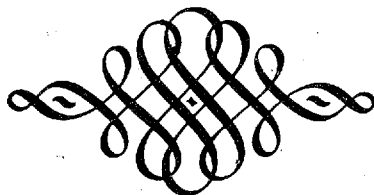
"I recall an extraordinary instance of the acceptance of the prayer of the Promised Messiah, peace be on him. One Ahmadi friend, Munshi Ataullah Patwari, reported it to me. He says: 'I was quite indifferent to and ignorant of religion; nay, I used to mock at religious matters. I drank liquor, and accepted bribes. When some Ahmadi friends, living in

my locality preached their faith to me, I used to mock at them too. One day an Ahmadi friend pressed me hard with his preaching. I retorted: "I am going to write to your Mirza Sahib, asking him to pray for the achievement of an objective of mine. If the objective is achieved, I will believe that he is true in his claim." I then wrote to him as follows: "You claim to be the Promised Messiah and Friend of God. The prayers of the Friends of God are accepted. I have now three wives. Twelve years have passed since my last marriage, but I have no issue by any of them. I desire to have a handsome, promising and auspicious son, and that too by my first wife. Please pray for the fulfilment of this desire of mine." In reply, Hazrat Maulvi Adbul Karim Sahib wrote to me on behalf of the Promised Messiah, peace and blessings of Allah be on him, in these words: "Hazrat informs you that prayer has been offered for you, and that God will bless you with a handsome, promising child by your first wife as desired by you; but there is one condition, you must turn to God like Zacharia." Munshi Ata Muhammad says: "I thereupon sincerely repented and turned to God, in compliance with this precept. Seeing this change in me, people began to say: 'What a charm has been practised upon this devil, he has given up all evil ways in a trice.'"

"Four or five months after this, my first wife developed symptoms of pregnancy and I started saying to people, "You will soon see I shall have a son, and he will be handsome and promising." At last, one night my wife gave birth to the promised child. I, at once, went to Qadian, several other people also accompanied me; and we took initiation at the hands of the Promised Messiah, peace be on him."

There are numerous cases of such miraculous healing effected through the prayers of the Promised Messiah, some of which he has mentioned in his book, *Haqiqatul Wahi*.

*(To be continued)*



## WORLD CONFERENCE OF RELIGIONS FOR PEACE

### Ahmadiyya Delegate's Presentation of Islamic Point of View



MAJOR ABDUL HAMID

After the Second Plenary Session of the Conference, the different groups, representing the different religions, assembled in different rooms to discuss how best their respective religions can contribute to world peace.

In the Islamic Group Meeting, our delegate, Major Abdul Hamid, referring to a Quranic verse, said that for peace change of heart is essential and this change is not possible unless people have faith in God and try to manifest in themselves God's attributes of love, mercy and kindness. The second essential thing, he said, is faith in and respect for the Prophets of all religions. He then quoted the verse of the Holy Quran that enjoins faith in all Prophets of God.

The third Plenary Session started with a Jewish Prayer service. Speaking on "A World without Arms" Dr. Hedeki Yukawa, a Nobel Prize winner in Physics, member of the World Association of World Federalists, said, "It is no longer the time to waste our energy and resources in conflicts or wars between nations. This is the time for all mankind, including statesmen, scientists and religionists to devote efforts and energy to save themselves and humanity."

Speaking in the Group Discussion on Human Rights, our delegate, Major Abdul Hamid, enlarged on the Quranic teachings on the equality of mankind and quoted the Holy Prophet's memorable farewell address, a portion of which is given below:

*"All men whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal. Even as the fingers of the two hands are equal so are the human beings equal to one another. No one has any right, any superiority to claim over another. Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honor of every man sacred. To take a man's life or his property or attack his honor is as unjust and wrong as*



*to violate the sacredness of this day, this month and this territory. What is commanded you today is not meant only for today. It is meant for all times."*

The fourth Plenary Session was started with a Christian prayer service. Speaking on "Development," Dr. Eugene C. Blake, Chairman of the World Council of Churches, said, "One of the major stumbling blocks in mobilizing adequate resources for development arises from spiralling expenditure for military purposes. The world is not lacking in resources to provide a decent living for every man, woman and child. What is lacking is the political will to divert world resources from destructive purposes to creative goals. As religious communities we have the responsibility of awakening the conscience of our societies and calling a halt to the armament race."

In this Session also our delegate, Major Abdul Hamid, stressed the need of faith in God and imbuing ourselves with the Divine attributes of love, mercy and kindness. Speaking on "Justice" he said that one of the sorrows of our time is that justice is not administered by the nations in authority. Millions of people, belonging to weaker nations, have been deprived of their hearth and home and of their right of self-determination. Big nations support their cause or oppose it, to suit their own interest. The voices of the oppressed people are not heard at all. He then quoted the following verse of the Holy Quran on "Justice":

*"O Believers, act uprightly in all matters for the sake of God, and deal equitably with people: Let not hatred of one people incite you to injustice. Do justice, for that is in accord with righteousness. Make God your shield, He is well aware of what you do."* 5:9

Participating in the discussion on education and training of people on human rights, our delegate said:

"Whatever education or training you may desire to give to the people, it must be remembered that it should start from the very first day that the child is born. This is why the Holy Prophet of Islam exhorts the people to recite the prescribed words of Azan (The Call to Prayer) in the ears of the baby as soon as it is born." Referring to the defective social system of today he said:

"The child's mother leaves the child to the care of a baby-sitter or to no one's care, and herself goes out working, and works shoulder to shoulder with men for a living. The children are thus spoiled. The Holy Prophet said that Heaven

lies beneath the feet of mothers, which means that their main responsibility is to educate and train their children and their maintenance is the responsibility of their husbands."

Referring to the evils of co-education he said, "In England and America, I read some appalling reports of thirteen-year-old school girls giving birth to illegitimate children. This is the result of co-education which Islam emphatically denounces.

On one occasion, refuting the suggestion of a Bahai delegate to take steps to unify all religions, and that of a Hindu delegate to modify religions to suit modern conditions, our delegate, Mr. Hamid said that unification of all religions into one and attempts for modification would lead to interference with religion which is obviously against the very principles of peace and freedom of religion. Our efforts, he said, should be to discover the ways and means whereby the people of different religions and different ideologies could live together peacefully.

In the third sitting of the Conference, drawing attention to the need of having recourse to prayer and repentance, Mr. Hamid said:

"In this age of science and technology man has become too much materialistic. He has forgotten the sacred object of his creation. He has forgotten God and has become the slave of the lust of his flesh." He then said that the study of the scriptures of all religions shows that whenever man exceeds all limits in sin and transgression, calamities befall him and he is destroyed, but if he repents, God removes the punishment from him. He then quoted the Quranic verse which tells that God removed the impending calamity from the people of Jonah because of their repentance and prayer.

Continuing he said that this century has seen calamities, and humanity is now at the threshold of complete annihilation. Prophets and Reformers of God warned men of such calamities beforehand, and in this age the Reformer of this age and Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian, India, has given such a warning. He said:

*"Thou, O Europe art not safe, nor art thou O Asia. And ye that dwell in islands, no selfmade Deity shall assist you on that day. I see cities falling down, and I find inhabited places in ruin. I say to you truly that the turn of this country is also drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But*

*God is slow in His wrath. Repent, that Mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."*

Major Hamid then suggested that a Prayer and Repentance Day be arranged and people of all religions be requested to organize large rallies of men, women and children to cry aloud before God for help and succor to restore peace in the world and save them from the horrors of future wars.

Speaking at a panel discussion on "Inter-Religious Cooperation for Peace," Major Hamid drew attention to the Quranic teaching to respect the Prophets of all religions, and said that Islam teaches its followers to believe in and respect and revere the Prophets of other religions and further says that there are no people to whom a Prophet has not been sent.

Referring to the relevant Quranic verses in this connection, he said that Muslims believe in all the Prophets of God from Adam to Jesus: the time has now come that the followers of other religions make similar declaration in respect of the Holy Prophet of Islam.

He then suggested that frequent inter-religious conferences be held in all parts of the world, in which representatives of one religion should speak eulogizing the moral and spiritual achievements of the Prophets of other religions. Similarly books and articles should be written by the scholars of one religion on the beauty and excellence of the character of the Founders of other religions and their teachings.

In the fifth Plenary Session, during the final reading of the Disarmament Report, Mr. Hamid suggested an amendment of a part of the Report, making a fervent appeal to the good sense of the audience in the following terms:

"It is one of the sorrows of our time that justice is not administered by the nations in authority. Like the word "Peace," the word "Justice" has also lost its meaning. Millions of people belonging to weaker nations have been deprived of their hearth and home, and they are made to lead a life of misery and misfortune. The big nations support their cause or oppose it to suit their own interest. When they see that their interests are not directly or indirectly involved, the voices of the oppressed people are not heard at all. This is one of the mean reasons why the peace of the world remains disturbed.

"I, therefore, most earnestly beg to appeal that in the name of conscience, in the name of justice, in the name of world peace, and in the name of God the following note be added to the first sentence of paragraph 8:

"International dispute between countries may be resolved by peaceful means through the machinery of the United Nations. But should the peaceful measures fail, and any country refuse to implement the decisions of the U. N., then the U. N. may be adequately equipped to use force, if necessary, as a last resort, against such a country until it accepts the decision of the U. N." The proposal was unanimously carried. Alhamdulillah. Many delegates afterwards congratulated him.



### JESUS DID NOT DIE ON THE CROSS

Dr. Qazi M. Barkat-Ullah

The Bible says:

A. "... for he that hanged is accursed of God." (Deut. 21:23)

B. "... for it is written, cursed is everyone that hangeth on a tree." (Galatians 3:13)

Because Jesus was a true prophet of God, therefore, he couldn't die the death of a curse. The followers of the Ahmadiyya Movement in Islam firmly believe that Jesus did not die on the cross. Their belief is based on their Sacred Book, Holy Quran. In this connection pertinent references, Biblical and otherwise, are cited below:

1. Before the tragic incident of the crucifixion, Jesus fervently prayed; and definitely, his prayers were heard by God: Jesus fell on his face and prayed, saying: "... let this cup pass from me." (Matt. 26:39)

2. Also, Jesus cried with a loud voice, saying, "Eli, Eli, lama sa-bach-tha-ni? that is to say, My God, My God, why hast thou forsaken me?" (Matt. 27:46)

3. When the bodies of Jesus and the other two persons, hanged along with him, were taken down, the legs of both the other persons were broken, but Jesus' legs were not broken. (John 19:33,34) It shows that God was taking measures to save him, and not to let him die an accursed death.

4. Afterwards, "one of the soldiers with a spear pierced Jesus' side, and forthwith came there out blood and water." (John 19:34)

It is a matter of common understanding that when a person becomes dead, the heart stops its process of circulating blood. Oozing of blood from Jesus' body was a clear sign that he was alive and unconscious, of course. The authorities in the field of medicine have asserted that the oozing of blood from somebody proves that the person is not dead. Jesus, therefore, did not die on the cross but was taken down in an unconscious condition and thus God saved him from the accursed death.

5. Oozing of blood from the side of Jesus is clearly seen in a picture held sacred for a long time.<sup>1</sup>

6. An eye-witness narrated an account that Jesus did not die on the cross.<sup>2</sup>

7. The cloth in which Jesus' body was wrapped up was found in the sepulchre.<sup>3</sup> This cloth has been preserved so far. It bears the marks of the body of Jesus made by the ointment which was applied to his body. The German scientists revealed the findings of their investigation after eight years — that Jesus Christ did not die on the cross.<sup>4</sup>

8. The Encyclopedia Britannica has some pictures of Jesus Christ.<sup>5</sup> The crucifixion of Jesus took place when he was about thirty-three years of age. One of the pictures is clearly of his youth, others of late and old age. Such pictures are clear indication that Jesus did not die in youth, rather he died in his old age.

9. Jesus is reported to have said: ". . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39-40)

These words remain unfulfilled if Jesus actually died on the cross. The Ahmadiyya Muslims believe that the prophetic words of Jesus Christ were actually fulfilled and he did not die on the cross. He remained alive in the cave and came out alive. This fulfills the prophecy, for Jonah was swallowed alive by the whale, and stayed alive and came out alive. Similarly, Jesus Christ, after the incident of the cross, entered the sepulchre alive, remained alive and by the third day came out alive. The supporting evidence that he was the Jesus, healed from his wounds and not one risen from the dead, is that he says:

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” (Luke 24:39)

Thus, after meeting his disciples and establishing testimony to his not having died upon the cross, Jesus resolved under Divine command, to leave Palestine, Jesus started his journey in search of the lost tribes of Israel so that he could convey the Divine message to them. So Jesus went from Jerusalem to Galilee and from Galilee to Nasibain or Nasibus; then to Iran, Afghanistan and from Afghanistan to Kashmir, where he died at the age of 120 years.

<sup>1</sup>*Life Magazine*, January 27, 1967, pp. 30-30A; also, December 13, 1963.

<sup>2</sup>The Chicago Indo-American Book Company, *The Crucifixion, By an Eye Witness*, p. 142.

<sup>3</sup>John 20:5

<sup>4</sup>*Stockholm Tidningen, Scandinavian Paper*, April 2, 1957, Editorial by the Editor, Christer Iderlund.

<sup>5</sup>*Encyclopaedia Britannica*, Jesus Christ, Volume 13.



## THE ECONOMIC STRUCTURE OF ISLAM

Malik Abdul Mannan, M. A.

Continued From Last Issue

A look on the World Economic conditions indicates that most of the countries are facing economic problems, and the countries which are economically stable, are facing political and social difficulties. Islam is a universal religion. Its teachings are not limited to any tribe or country, but to carrying the message of peace and progress for the whole world.

There are two kinds of people in the world: those who are religious and those who do not care for religion, who repudiate religious laws and religious ideas. The latter are free to adopt any economic system that might happen to appeal to their reason; while those who attach themselves to any religion insist, of necessity, upon an economic system that should leave them masters of their own actions, for actions done under compulsion are robbed of merit or demerit in the Hereafter. The question of reward or punishment does not arise at all unless the agent is left entirely free in his actions. Religious laws, religious ideals, religious motives cannot function, in fact, they become meaningless, without the indispensable postulate of the freedom of human will. Religious people, therefore, must demand that, the economic system they are called upon to live under should not subject the economic activity of the individual to any compulsion. Belief in the life to come goes hand in hand with the belief that those who lead virtuous lives would be admitted to Heaven, where they would be placed in nearness to God, where the approbation and pleasure of God would abide with them; where they would have experience of spiritual knowledge and where they would be freed from the difficulties which in this world are common lot of all.

The idea of spiritual merit in the life to come is fundamentally dependent upon virtuous acts performed voluntarily in this existence. Human actions, however virtuous, cannot be entitled to any reward, if done under duress or compulsion. So a religious man must necessarily demand an economic system under which human activity is left free, except where interference becomes unavoidable.

The Islamic economic system upholds enterprise. Islam, most of all, inculcates belief in life after death. Naturally, therefore, Islam insists that the economic order should allow the utmost scope to individual enterprise, for the freer the individual, the better chance he has to improve his prospects in the life to come. The Islamic view is that human life

reduced to a succession of compulsory acts precludes free volition, ruling out thereby the possibility of reward after death. It is, therefore, impossible that a true Muslim who really understands the basis of his faith should ever accept the theory that suppression of individual freedom can at all be desirable.

Islam's economic system is based on two fundamental principles. It follows naturally from the above that Islam, in seeking to establish an impartial and just economic order, would proceed to do so on the basis of two fundamental principles: (1) that inequalities in the distribution of wealth should be righted through voluntary sacrifice on the part of members of the body politic in the interest of other members. On the one hand this would contribute to the economic well-being of society; on the other it would give all a chance to sow something to be garnered in the life to come. This is why the Holy Prophet has said that a man who puts a morsel of food into the mouth of his wife with the view to earn merit thereby in the sight of God, does a deed equal in virtue to giving alms. Now here is an action which the motive, partly anyway, is rooted in one's own desire: he is fond of his wife, he derives pleasure from her. But by a little change in the motive behind that service, he can turn the discharge of even his domestic duties into so many virtues which, in addition to the domestic bliss they create, carry a promise of reward from God in the next life as well, because the burdens were shouldered in obedience to the Commandments of God.

The second basic principle is that all the wealth belongs to God, which he has created for the benefit of all humanity. Maladjustment, which cannot be neutralized on the basis of voluntary sacrifices, should be set right under the sanction of law, so that society should be safeguarded against the position of those maladjustments.

The Islamic point of view in regard to the sources of wealth is expressed in the Holy Quran, 2:24:

"He is Who created for you all that is in the earth."

The rivers and mountains, mineral wealth in the bowels of the earth, and the forces of nature capable of being harnessed in the service of man — these things had been created for the benefit of all mankind. No race or country, or class, nor any single individual should claim an exclusive title to them. Mines can be worked to great advantage, rivers too, can produce wealth in a number of ways; and so can mountains



which constitute the greatest reservoir of potential electrical power. Agricultural produce and chemicals of various kinds, having medical or commercial value are directly or indirectly obtained from the earth, and there are an endless number of things prized in trade or manufacture which we derive from the sea. All these things constitute the common legacy of man. No single human beings, or any single class of human beings, is justified to claim exclusive rights. The whites and blacks, the Hitlers, Churchills and Roosevelts, the rulers and the ruled, the highest and the lowest have all a due common share, of which no one should be permitted to deprive them.

The second principle is mentioned in 24:33:

"And give them (slaves or prisoners of war) of the wealth which He has given you."

The pronoun "them" in this verse, as shown by the context, stands for slaves (in other words, prisoners of war) not in a position to ransom themselves either out of their own private means, or with the help of the Government or Country they fought for. In regard to prisoners of war placed in this pitiable condition the Islamic teaching is that the agency in whose care they are placed should furnish them with the means to get started in some useful profession whereby they should earn the ransom money and regain freedom thereafter. We are thus taught that even where an individual or a nation holds an exclusive title to the use of some wealth, but has in his or its care some unfortunate people whom the difficulties of life has deprived of the power to stand on their own legs, they should be given the benefit of a portion of this wealth which came from God and to which, therefore, every creature of God holds a share in the title.

Uplift of the poor is indispensable in national interest. Very early after its inception Islam declared its sympathy for the poor and down-trodden and its concern for their uplift. A study of the earliest chapter of the Holy Quran amply bears out this view, for they abound in passages of which the outspoken intent is to encourage the poor, to help them stand on their own feet, so that they should march forward with an uplifted head, and to impress upon the believers that the approbation of God, as well as the key to national progress, lies in a strong sense of fellow-feeling for the poor and the weak. This emphasis came when as yet the entire Islamic Law stood unrevealed as did also the details of its ritual and devotional practices, like Prayer and Fasting, and may, therefore, be taken as a measure of the urgency and fundamental importance which Islam attaches to the problem of the poor.

(To be continued)

## EIDUL-AZHA (FESTIVAL OF SACRIFICE)

The Eidul-Azha or Festival of Sacrifice is the Second Great Festival of Islam. Like Eidul-Fitr, it is also celebrated by offering a Prayer in congregation in some open space or big Mosque, and exactly in the same manner, and at about the same time, with the exception that, after the Prayer, those who can afford, sacrifice some animal — goat, sheep, cow or camel. The animal is sacrificed to demonstrate one's readiness to sacrifice one's near and dear ones and one's life even, if needed, in the Cause of God. While sacrificing the animal, one says in symbolic language, "As the animal is giving its life for my sake, I, too, will gladly give my life, if necessary, for the sake of God or for a Higher Cause.

Allah says in the Holy Quran, "Neither the flesh nor the blood of the animals sacrificed reaches Allah, but it is underlying righteousness or the spirit of sacrifice for His sake that reaches Him." 22:38

The most of the animal sacrificed is eaten by the sacrificer himself and his family, and a portion of it is distributed among his friends, relatives, neighbors and the poor.

One goat or sheep is sacrificed on behalf of one person and the unearning or dependent members of his family, while one cow or one camel may be sacrificed on behalf of seven persons, including the unearning members of their families.

This Eid is celebrated to remind ourselves of the great sacrifice made by Hazrat Abraham, the Father of Prophets, peace be on him, his wife Hagar, Allah be pleased with her, and their son Ishmael, peace be on him.

### Time of Eid Prayer

The Eid Prayer is to be offered between sunrise and mid-day. It is generally offered about two hours after sunrise. No "Azen" (Call to Prayer) or "Iqamat" (Announcement of the starting of the Prayer) is necessary.

### EID AND NEW YEAR'S GREETINGS

*We wish a Blissful Eid and Happy New Year to all our brothers, sisters and readers. May the Eid inspire us with the spirit of sacrifice in His Cause and may the New Year be full of happy events for us! Amen! Amen!*



HAZRAT MIRZA GHULAM AHMAD  
(THE PROMISED MESSIAH)

## CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder*

*The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- II. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.

## CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder*

*The Promised Messiah (Peace be upon Him)*

- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.
- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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